

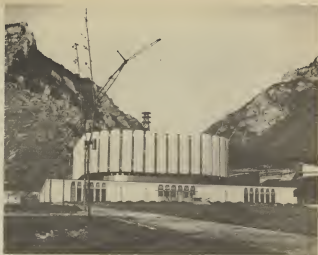


In the advent of spring's warm weather, the Provo Temple has shed its coat.

The plastic covering used to protect workers from cold weather was recently removed, and the construction has moved into its final phase.

Scheduled to open in the early fall, the Temple will be able to accommodate 500 people at one time and will serve approximately 115,000 saints now living in the Salt Lake and Manti Temple districts.

Workers are now erecting the 118-foot spire to be topped by the Angel Moroni. The Temple will be the 17th one dedicated in this dispensation.



Photos above and top left by Wayne Robinson. Photos bottom left, by Ken Christiansen.

## Provo Temple shines forth

# Daily Universe

Vol. 23, No. 139

Provo, Utah

Monday, May 3, 1971



Susan Alder



Le Ann Higginson



Gaye Nielsen

## New 'Royalty' announced at Military Ball

Le Ann Higginson, a junior from Pingree, Idaho, was announced as the Military Ball Queen at the close of Military Week Saturday.

Her first attendant is Susan Alder, a freshman from Portland, Ore., and her second attendant is Gaye Nielsen, a freshman from Bountiful, Utah.

The new court will reign throughout the coming year.

Le Ann succeeds Queen Shonnie Beck and her attendants, Tammy Kurtz and Cathleen Steed.

The new queen is the youngest in a family of five children, and her school career has seen her involved in debate, Future Teachers of America, and the girls' track team. She has served as her seminary class president, president and vice president of the Honor Society, the Social Office secretary, and a finalist in the "Belle of the Y" contest.

"I would like to be Military Ball Queen because I think it would be such a great honor to be considered queen of all the cadets, who are really such tremendous guys," Le Ann commented when it was announced that she was a finalist.

First attendant Susan Alder, "right smack in the middle of seven children," served as her sophomore class treasurer, junior class reporter, and secretary-treasurer of the Honor Society.

"It is such an honor to think that I'm representing everything that the boys in BYU's ROTC program stand for," she said.

Gaye Nielsen, second attendant, is the "caboose" of four children. She works in the Culture Office, and served on a number of committees in high school.

## Dr. Wilkinson's successor to be named at Devotional

BYU's new president will be named at tomorrow's Devotional Assembly. The decision to name the President Ernest L. Wilkinson's successor at Devotional was announced Friday by the First Presidency of the Church.

Members of the First Presidency will attend the meeting. First indication that the announcement of the new president would be forthcoming came Thursday when President Wilkinson said at the forum assembly that the First Presidency would conduct the Tuesday Devotional.

Dr. Wilkinson's resignation after 20 years as BYU president was announced March 9.

For that day, the scheduled speaker was Elder Sterling W. Sill. Elder Sill's visit was postponed because of President Wilkinson's resignation announcement and the accompanying talk by President Harold B. Lee.

Elder Sill was scheduled to be this week's speaker at Devotional.

## War could halt end of 1971 predicts Dole

NEW YORK (UPI) — The Republican national chairman predicted yesterday that President Nixon will bring the war in Southeast Asia to a virtual end "quite possibly before the end of 1971."

"Ending the war, I mean the virtual end of American casualties," Kansas Sen. Dole said in a television interview. "American casualties are zero, that's the mutual end of the war."

Dole conceded that the United States probably will have to leave "residual forces" in South Vietnam as it did in Laos and that U.S. air and naval forces will continue to cause Vietnamese casualties after the killing and wounding of ground troops has ceased.





## It's 'Be Kind to Animals' Week Take a tiger to lunch!

## Root beer bust planned in Western week activities

John Wayne, Tom Mix, Country, Wild Bill Hickock, Hayes, Hopalong Cassidy, Rogers Week, bringing us of "Happy Trails to you" under the less famous name of "Western Week" activities will range from a "Rootin' Tootin' Root Beer" bust.

Western art exhibit, featuring H. (Kip) Blohm of Orem, on display in the Art Room of the ELWC.

Today at 7:30 p.m. the queen contest and fashion show will be held in the SFLC.

Tuesday through Friday at noon there will be music on the West Patio, ELWC. Thursday and Friday will feature free dances and "Rootin' Tootin' Root Beer." A Chuck Wagon Spread for \$1 will be held Wednesday at 11:30 a.m. on the West Patio.

The queen of Western Week will be presented to the student body at the assembly Thursday at 10 a.m. during the Western Assembly at the Fieldhouse.

Thursday at 1 p.m. a Dirty Boot and Hat Contest will be held on the ELWC West Patio. At 1:15 p.m. an Indian dance program will be presented.

Thursday at 7:30 p.m. a free flick, "Texas Across the River," and the premiere of "Ice Cream and Elevators" will be shown at the Fieldhouse.

A pie baking and eating contest on the ELWC West Patio will be held on Friday at 1 p.m.



## THE SOCIAL SCENE

### Wednesday, May 5

Dating Game, 12 noon, Varsity Theatre  
Don't miss the last one of the year!

### Friday, May 7

Contemporary Dance, "Peace and Quiet," Ballroom, 9-12 p.m., 50c

### Saturday, May 8

Y-DAY  
Western Dance, "Country Gentlemen," 8:30-11:30 p.m. 50c

### Friday, May 14

Medley Dance, "Five Deep," Ballroom, 9-12 p.m., 50c

### Saturday, May 15

Contemporary Dance, "Chapter V," Ballroom, 8:30-11:30 p.m., 50c



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## Ask



me!

The Ombudsman office welcomes the response it has received from students. However, we wish to inform students that we are not a suggestion box or a counseling service. The office functions primarily to help students who have encountered problems of an administrative nature. If your problem is one that can be handled by the Ombudsman, please contact us by phone at ext. 4132, or in person or by letter at 425 ELWC.

In October, 1970, a group of four girls living in a small off-campus apartment complex complained to their manager of inadequate hot water, inadequate electrical facilities, and an inoperative heating system. Because the manager appeared to take no action on any of these complaints for several weeks, the girls contacted the Ombudsman. The Ombudsman immediately contacted the Student Housing Office and requested that it help to get the complaints settled to the satisfaction of all parties.

However, nothing appeared to be done to solve the problem for the next two months, so in mid-February the girls in the apartment again came to the Ombudsman and asked for his help. The girls had previously determined that they would go on a rent strike until the landlord, who lives out of state, took positive steps to remedy the inadequacies of the apartment. One girl had already withheld her rent for February, and the others had agreed to do so beginning in March. The Ombudsman obtained legal counsel for the girls through a Provo lawyer, and arranged for their rent money to be held by a local bank in an escrow account.

Within two weeks of not receiving his rent, the landlord traveled to Provo to investigate the situation personally. Immediately upon his arrival, it was arranged for the landlord and the girls to meet together with the Housing Office as mediator. The agreement that was reached stipulated that the landlord fix the hot water, electrical outlets, and heating.

The agreement did not include any disciplinary action against the girls. However, the landlord had already gone through the manager to serve an eviction on the girl who had been the impetus for the resistance against him and who had first withheld her rent in February. Even after the settlement, the landlord maintained that the girl should be evicted on the grounds that she was a nuisance.

Once again the Ombudsman's services were requested. He recontacted the lawyer who had previously served on the case, and the lawyer in turn contacted the landlord. After their conversation, the eviction notice was dropped.

## ROTC Service Award given Pres. Wilkinson

Air Force ROTC's highest award was presented Thursday to President Ernest L. Wilkinson of BYU by visiting Air Force Brig. Gen. Daniel James Jr., Deputy Assistant Secretary of Defense for Public Affairs.

The AFROTC "Outstanding Service Award," few of which are given annually in the nation, was proposed last fall by Col. Lawrence H. Johnson, Jr., commander of the BYU Air Force ROTC detachment.

The plaque and accompanying citation noted Pres. Wilkinson's 20 years of support for the ROTC program during which 874 cadets have received their commissions.

"His enthusiasm toward church and country has been reflected in the spirit of the AFROTC unit which recently was awarded the Air Force Outstanding Unit Citation, which was recognition of the detachment and the university alike," the citation read.

It also noted Pres. Wilkinson's personal involvement in construction of the Daniel H. Wells ROTC Building on campus and encouraging growth in the ROTC program with the establishment of the Army ROTC unit at BYU during a period when turmoil and hostility were evident on other university campuses.

## Club events set this week

Club competition week begins today.

The day's events will feature a men's and women's three-legged race from 1 p.m. to 2 p.m. in the quad between the MKB and the ESC; nine hole golf for men at the Cascade Fairways in Orem (1300 E. 800 No.) at 4 p.m.; flag football from 6 p.m. to dark at the Fieldhouse playing field; and powder puff football at the same time and place.

Tomorrow there will be a wheelbarrow race and a potato-on-a-spoon race for men and women from 1 p.m. to 2 p.m. in the quad.

The scheduled events Wednesday for men and women include a tricycle race (bring your own tricycle) and a water balloon toss from 1 p.m. to 2 p.m. A college bowl (time to be announced) will be held in the Little Theater, ELWC, an eight-men minimum softball game will be played from 6 p.m. to dark on the Fieldhouse playing field, a one-man tennis match will be at 7 p.m. on the outdoor courts, and doubles will be at 8 p.m. on the indoor courts.

Wednesday and Thursday, men's basketball will be played from 6 p.m. to 10 p.m. in 144 RB.

Softball for both men and women will continue on Thursday from 6 p.m. to dark on the Fieldhouse playing field.

**Yah-hoo  
Bar-B-Q!!**

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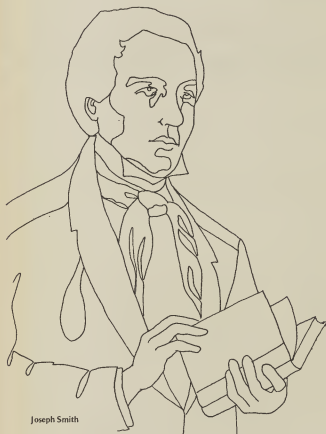
# monday

The Daily Universe Magazine / May 3 1971

## Joseph Smith, Beloved of God.



# Joseph Smith, Beloved of God.



Joseph Smith

Even to those who have made only a cursory study of his life, accomplishments, and teachings, the Prophet Joseph Smith clearly stands as the towering intellect of the 19th and 20th centuries, and of the 18 centuries which separated him from Christ.

The body of social, economic, political, philosophical, and religious doctrine which he revealed to the Saints and to the world stands as a monumental testimony of his genius and of his intimate spiritual relationship with the Almighty.

Of course we cannot credit him with authoring the principles of the Gospel, but his energy, vitality, tenacity, love, and boundless patience, together with his abilities as builder, administrator, teacher, planner, and founder abundantly testify that, "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." (D&C 135.)

It is unfortunate that so great a contributor to the storehouse of knowledge and wisdom has been neglected, even by his own people. The definitive history of the Prophet must still be written. And although some notable work is in progress, on the whole our scholars have yet to come to grips with Joseph Smith's thought. But one sad fact is even more regrettable than these: No generation since Joseph has yet succeeded in fully applying the principles revealed through him.

Perhaps future, less materialistic generations will find Joseph's thought more palatable, even sweet to their tastes. Perhaps they will be willing to make the sacrifice necessary to implement the fulness of revealed doctrine on a social, political, economic and religious level for the benefit of all men.

Perhaps those of our generation, and those who follow will build up that Zion which Joseph envisioned from the beginning. We believe they can; we hope they will.

Paul James Toscano,  
Editor



# The Knowable Prophet

by Richard L. Anderson

Television just replayed the "Wizard of Oz," with its moment of truth near the end. Pushing back the control-room curtain revealed a well-meaning fraud, merely pulling levers to produce his act. Similarly, Joseph Smith's most-publicized "critical" biography sees his true nature as evasive, hidden behind official pronouncements. But his associates were loyal for the opposite reason—neither artificial ceremony nor administrative protocol separated him from people, for he was one friend to hundreds and an articulate sharer of his feelings with all. Joseph Smith was constantly observed in the unposed ring of life. Companions surrounded him in councils, decisions, and revelations. Guests freely shared his home life. His fears and hopes were whispered intimately beyond the formal structure of church leadership. In short, Joseph Smith seen in depth through the eyes of those with whom he had a sustained relationship. Casual observers (including most non-Mormon commentators) looked at him from the outside. Those with the inside story were insiders.

Personality is molded by early environment; for the Prophet, essentially work and family. These were not separated as in present living, since the Smiths were pioneers, organized for survival during Joseph's critical growing years. Maturity arched steadily to the beat of the swinging axe and scythe. Later the Prophet enjoined "learning by study and also by faith"—in his youth he read the Bible and absorbed the quiet rest and luminous night sky. (His earliest account of his religious quest names all of these as God's witnesses.) The tight interdependency and early farm life was at its best in Joseph's time. The mother later said that there "never was a more obedient family." Her biography contains verbal portraits and descriptions which prove the point. Joseph Smith, Sr. and his wife were rarely in every fine sense of that word: moral, dependable, courageous, tenacious, sensitive to each other, and not easily swayed by fads of belief. The complimentary images of parent and child are highly instructive. Joseph said that his mother and father "spared no pains to instruct me in the Christian religion." In turn, the mother knew Joseph as "a remarkably quiet, well-disposed child"; reading less than his brothers and sisters, he was "far more given to meditation and study."

So Joseph Smith's beginnings are impressive: the discipline of productive labor, communion with nature and nature's God, and social skills learned in the laboratory of family life with a dozen individuals of considerable sensitivity to each other. These influences predisposed the adult to outgoing terms. By temperament he was no recluse.

Love was an operating reality with Joseph Smith. After his Missouri imprisonment he rode horseback to visit his uncle in Smith. A young cousin of that household pictured the prophet as one who really cared: "Joseph took the shoes from my feet, when he saw our destitute condition, and put them on my feet, as he was barefoot—and rode home without any shoes." Since Uncle John had a critical fever, the Prophet nursed him in his own home until recovery. Another son, John was George A. Smith, called an apostle after much service for the Church. Cousins Joseph and George A. had endured hardship and danger, so the Prophet intensely precorated his young relative. George A. remembered a late moment shortly before the fateful June 27, 1844: Joseph wrapped me in his arms and said, "I love you as I do my life." These experiences with relatives are a pattern instantly repeated in Joseph Smith's daily interactions with his saints.

But the Prophet was also an aggressive leader. His astute non-Mormon attorney bluntly said that he "deemed himself in to command, and he did command." Brigham Young is known as a great colonizer, but so was Joseph Smith, while assayed by continual persecution. Lesser men would have declared social bankruptcy under this pressure, but the Mormon founder planned four major population centers and led them from nothing, each with multiple city locations.



And all this in roughly one decade. Joseph Smith made things (and people) move. The by-product was hurt feelings from those who wanted slower or different action, often for their personal ends. But the saints were generally caught up in enthusiasm for their movement. The Prophet first fashioned the superb cooperative abilities that were later admired in the west.

Joseph Smith's leadership style is disclosed in the published minutes of scores of meetings. An instructive example is one with the Twelve, held April 19, 1843, at the height of his career. Pleased with and heavily relying on these apostles, the Prophet assigned missions as one accustomed to lead tested men who would follow without question. But these men were dealt with individually, in terms of their abilities and current needs. One would call Joseph Smith authoritarian in decision, but hardly so in information, for he obviously listened much before directing. His good-natured bartering expressed confidence that his leaders valued their common cause above ego. For instance, John Taylor was complemented when continued as editor of the *Times and Seasons*, but deflated with a humorous aside: "We have no one else we can trust the paper with, and hardly with you, for you suffer the paper to come out with so many mistakes." No hovering overconcern—rather straightforward direction and correction for leaders committed to spreading the gospel. Joseph Smith never begged, but operated simply on the premise that the work was true and equally the responsibility of Prophet and follower.

Significantly, in the above meeting Joseph directed the Twelve to "write to Oliver Cowdery, and ask him if he has not eaten husks long enough." Oliver evidently knew the truth of the work, for Joseph was a good judge of men, and a wise man would not gamble at the outcome of bluffing an independent spirit like Oliver. The Prophet inevitably treated his spiritual experiences as realities that no participant could question. His authenticity as a person and prophet is measured by the embittered three witnesses, who nevertheless expressed great respect for his calling and remained totally convinced of their vision.

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# Emma Smith, Beloved of Joseph

by Tristan K. Pico



EMMA SMITH

## JUNE 28, 1844

Mr. Huntington and his two aids had worked into the night to prepare the bodies of Joseph and Hyrum for the burial. When the work was done, the handful who had waited outside entered the room: Hymen's wife Mary, other wives, the children of the martyrs, their sisters, their brother Samuel Smith, and Emma. When Emma saw Joseph, she screamed and fainted. After recovering, she threw herself upon his cold body and wept: "Joseph, Joseph! They've killed you at last! Oh, Joseph, speak to me once more."

The journey which lead to Nauvoo that June 28, 1844, hadn't taken long, just 17½ years, all the time they had in their world. It had all begun far to the east, in New York.

## SQUIRE TARBILL'S

The Hales of Harmony, Pennsylvania, hadn't taken an instant liking to Joseph Smith. Like all concerned parents, Isaac and Elizabeth Hale wanted their daughter to marry a man with a promising (or at least stable) future. The Hale name went all the way back to Mayflower stock. Emma had a proud heritage and it shouldn't be wasted on the "Peepstoner" from Palmyra.

When Joseph left Emma and Harmony, the Hale's breathed a sigh of relief, for with that worry off their minds, the family relations returned to near normal. Later, when Emma asked to visit the Joseph Knight's, no suspicion was aroused. But she knew that she was going there to meet Joseph. Although Emma later claimed that she had no intention of marrying Joseph, the young couple were wedded at the home of squire Tarbill on January 18, 1827.

Having already asked and been refused Emma's hand in marriage, Joseph knew that it would be impossible for them to return to Harmony, so they moved in with the Smith family. Mother Smith had looked forward to this event and was very happy to have the young couple under her roof.

## BACK TO "HARMONY"

As time passed, Emma received many letters from her family indicating that all was well and that Joseph and Emma would be warmly welcomed if they should decide to visit Harmony. This was a blessing. Conditions in Palmyra had made it nearly impossible for the young Prophet to continue his translation of the Book of Mormon. Emma was very attached to her family, and it seemed in their best interest to move back. Isaac Hale asserted that no matter how he personally felt about Joseph Smith, he would not tolerate any persecution of the couple. He was reputed to be the best shot in the county and was a man of his word. It was not strange that no outsiders annoyed them. Living at first in the Hale home, they later moved to a small cabin nearby where Joseph was able to work on the translation and care for his wife who was about to give birth to their first child.

Emma has been described as "...very beautiful, with a large, dignified body, bewitching dark eyes, and exceptionally intelligent." She seemed well suited for the bearing of children.

Yet on June 15, 1828, Alva Smith, first son of Joseph and Emma, died at birth. Emma was broken hearted.

Soon after this tragedy, the Hale family did all in their power to persuade Emma to leave Joseph. She loved her family, but they insisted that she choose between them and her husband. After the young couple left Harmony, Emma never saw her family again.

## AN ELECT LADY

In July of 1830 a revelation was given through Joseph. It comprises what is now the 25th section of the *Doctrine and Covenants*, and it is directed to Emma:

Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have chosen . . . And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, Jr., thy husband, in his afflictions, with consoling words, in the spirit of meekness . . . And it shall be given thee, also to make a selection of sacred hymns . . . (D&C 25: 3,5,11)

For many years the term "elect lady" interested members of the Church, so on March 17, 1842, Joseph explained that the term had its fulfillment with Emma's being elected to be the first President of the Relief Society.

## IN KIRTLAND

The Lord had instructed Joseph that he should spend all of his time in the ministry and draw his sustenance from the Saints. Leaving the bulk of their few worldly possessions behind them, Joseph and Emma moved from Harmony to Kirtland. Emma was five months pregnant. Some four months later, Emma prepared for the birth of either Thaddeus or Louisa. She almost got both.

On April 30, 1831, Thaddeus Smith and Louisa Smith, second son and first daughter of Joseph and Emma, died three hours after birth.

On about the same date, the wife of John Murdock died while giving birth to twins. Brother Murdock upon hearing of the death of the Smith twins gave his own son and daughter to Emma. These children, Joseph Smith Murdock and Julia Murdock, became a source of tremendous joy for both Joseph and Emma.

## MEN WHO KILL CHILDREN

Still without a residence of their own the Prophet and Emma received an invitation from John Johnson to come and live with him in his large home in Hiram, Ohio. They gratefully accepted. In early March of 1832, both Joseph and Julia Murdock contacted measles. The disease was very much a killer in those days. Emma and Joseph worked almost continuously

continued on p. 11



# INTERVIEW: Hyrum Andrus

**MONDAY:** *What makes BYU's educational system distinct?*

**ANDRUS:** BYU is distinct because the LDS social order rests upon a different premise than that of any other university. Our basic premise is that of covenant—the society of Zion is a covenant society which is the highest form of social arrangement that is possible for intelligent beings. Covenant society rests upon the premise that man's responsibility to his fellow man should be commensurate with the freedoms he enjoys. There is no true freedom without an equivalent responsibility.

**MONDAY:** *What do you mean by covenant?*

**ANDRUS:** A covenant is a solemn compact, agreement or contract entered into by two or more persons or parties in which each of the parties freely binds himself to abide by certain principles and fulfill certain obligations. The Kingdom of God rests upon a covenant foundation. Covenants are sacred agreements between the Lord and man, and they concern God's promises to man and man's duty to God and his fellows.

**MONDAY:** *Can you give some illustrations of the covenant principle?*

**ANDRUS:** When the Prophet Joseph went to Missouri to dedicate the land of Missouri as the land of Zion, he made this statement: "It was my endeavor to so organize the Church that the brethren might eventually be independent of every encumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship and mutual love." (HC, 1, 269) These principles underlie the whole program. A person enters the society of Zion by the covenant of baptism. Then, when a person receives the priesthood, particularly the Melchizedek priesthood, he does so by receiving the oath and covenant of the priesthood, and the whole priesthood order is based upon covenant. If we were to implement the Law of Consecration and Stewardship, the people would be required according to Section 42 of the D&C to consecrate all that they have to the Lord with a "deed and a covenant." Joseph Smith established the ideal educational system—we call it the school of the Prophets—upon the principle of covenant. The patriarchal order of Zion is based upon the new and everlasting covenant of marriage. The act of sustaining a person doesn't mean that you merely condone and consent to his acting, in a calling, but that you pledge to support him as his administration affects you, as an individual, and to do the things that he requests of you in his administration. The Book of Mormon is said to be a new covenant. The Sabbath is a covenant. So in the society of Zion the principle of covenant applies to each phase of society. That sets Latter-day Saints off as being a different kind of people. We have not merely a free society, but a covenant society. And that covenant principle adds obligations and requirements to the principle of freedom, that the mere free society alone does not contain.

**MONDAY:** *What distinguishes covenant government and covenant society from open society or a closed society?*

**ANDRUS:** Let's talk first about the open society. In the world there are two kinds of societies—the open society and the closed society, with their several blends and variations. Some of the major benefits of the open society, exemplified by the American system in the second quarter of the 19th century, are (1) freedom, (2) the release of human initiative, (3) the sense of personal dignity. Deficiencies of the open society include a lack of union among free elements

within the society, resulting insecurity, and the inability of the system to give vigorous leadership and intelligent direction to the cause of social justice and economic well-being without marring or destroying the freedom of man.

On the other hand, the closed society offers certain benefits such as security, unity, a sense of belonging, and a feeling of common goals. Major deficiencies of the closed society, exemplified by socialist orders and religious systems which use ideologies and superstition to enforce conformity, are the suppression of freedom, a lack of initiative and a tendency to subordinate the individual to the system thereby destroying human dignity. A closed society also fosters general inefficiency.



The society of Zion, the covenant society, is actually neither an open or a closed society. It grants freedom and all the benefits of the open society, but it eliminates the deficiencies of the open society and adds all the benefits of the closed society. To the principle of individual freedom is added a free and open union and a willing adherence to authority. Both freedom and union, therefore, are achieved in a covenant society with all the respective benefits of the open society.

**MONDAY:** *What are the essential elements of a covenant society?*

**ANDRUS:** The first major element of a covenant open society is that of freedom. Individual freedom is maintained inviolate without balancing it by arbitrary power with the requirements of union or authority. A covenant breaker may be handled for negligence or for transgressions and thereby be deprived of the blessings of the system, or his standing in it. But force cannot be exerted to bring him to comply with the obligations he has incurred by covenant.

Second, free men must respect the rights and interests of others in the several relationships of life. Each person must regard his neighbor as himself, and act toward his neighbor as though his actions concerned himself. Otherwise a free and open union cannot exist.

Third, man must be motivated by Christian ideals of love and brotherly interest toward each other, and live outside themselves in service to each other. A covenant involves an obligation to act in a way that is beneficial to another person, or to other people. A man must be motivated by genuine and heart-felt ideals in order thus to act.

Fourth, man must be pure in heart if as a free individual, he is going to achieve social union and build up the covenant society. Joseph Smith stressed this point. He taught the Saints that if they were to act in concert, according to the ancient priesthood, they had to be a select people, separate from all the evils of the world, choice, virtuous and holy. The fact is that true social union can exist only among free and holy people.

There's a final ingredient, and this is very important. Members of a covenant society must be bound together by the enlightening power of divine truth. There has got to be something that prompts them to enter freely into the covenant and that matures them in Christian love so that they follow through and fulfill the commitments of the covenants. There has got to be an attractive power of divine truth given through the Spirit.

Besides the unifying devices that are built into the machinery of the society, dynamic, enlightening and spiritual powers must be given to man through the Holy Ghost sufficient to bind free individuals together on the principle that light cleaves to light and truth has a natural affinity to truth, and prompt men to fulfill their covenant obligations to God and each other. This means that to establish a true covenant society, men must come up to the spiritual standard that is made possible by the Gospel of Jesus Christ.

The gifts and powers of the Holy Spirit which are given to man in the gospel are a vital and indispensable feature of a true covenant society. Unaided and unenlightened by the Spirit, man does not possess the necessary love and integrity to sustain such a system. But by the blessing of the Spirit, he can form new and superior social relationships which are otherwise unattainable. It follows that only God can give man a correct social order.

**MONDAY:** *Could you explain more about the philosophical basis of a covenant society?*

**ANDRUS:** As a social order, covenant society is based upon the ultimate realities of the cosmos, and it is in harmony with eternal verities. A revelation stated that life can only be sustained on the basis that "all truth is independent in that sphere in which God has placed it to act for itself." This is true of "all intelligence also," the revelation said. (Sec. 93:30, D&C) To this end there must be free and open union of all life and of all things. Otherwise, the forces of death and disintegration have power over them. All intelligence has a natural affinity to intelligence.

A revelation states that intelligence cleaved unto intelligence, wisdom receiveth wisdom, truth embraces truth, virtue loves virtue, light cleaves to light, and mercy hath compassion upon mercy and claimeth her own. (Sec. 88:40, D&C) This is the basis of true social union among men, and it is within a covenant society that this principle of free and open union can have the finest expression. Only as divine truth and light, or intelligence are developed in men through the Holy Spirit does he acquire true independence and a free and open union with others in whom the Spirit dwells in like degree.

When light and truth from the Holy Spirit interact with the light and truth that composes man's organized spirit, inner strength, union and spontaneity are produced by which the regenerated man can reach out and achieve social and open union with others who are similarly enlightened.

Let me give you a statement from Brigham Young that I think is classic: "Those men or those women who know no more about the power of God and the influence of the Holy Spirit than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve will never be capable of entering into the Celestial glory, to be crowned as they

continued on p. 6

anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others. But they must be dictated in every trifle, like a child. They never can hold sceptors of glory, majesty, and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right though all mankind besides should take an opposite course." (Journal of Discourses, Vol. 1 P. 11)

**MONDAY:** It seems as though the Holy Spirit plays an important role in the Covenant Society? Can you tell us a little bit more about its influence?

**ANDRUS:** To begin, let me give you a statement from the D&C, Section 84. Here the Lord is speaking about the Spirit and its relationship to a covenant society. He states: "The Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that harkeneth to the voice of the Spirit."

The Lord then explains, "And everyone that harkeneth to the voice of the Spirit cometh unto God, even the Father. And the Father teacheth him of the covenant which he has renewed and confirmed upon you." (D&C 84:46, 48)

It seems to me that the Lord is saying that the Spirit brings man to a point where he can enter into this very select covenant relationship, and that the Spirit is the foundation of it. If you have two people who are motivated by the Spirit of the Lord, the Spirit produces within them, first of all, the desire for freedom. The Book of Mormon teaches us, in Alma 61:15 that God is the Spirit of freedom. Second, the Spirit of the Lord prompts people to be united together on the principle that light cleaves to light, and truth to truth. If we are filled with light and truth, then from the Spirit, then we have an actual affinity with each other. We have a union that's ideal in individualism. And the only compatible social relationship consistent with such union is one that is based upon covenant. We covenant to obligate ourselves to do certain things; we follow through, but we're free mature independent people. That is the highest kind of social relationship. The spirit of the Lord then becomes the key to this kind of relationship.

**MONDAY:** What are the benefits of a covenant society?

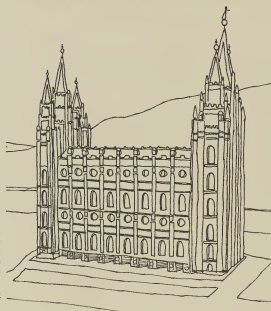
**ANDRUS:** There are several benefits. First, each person in a covenant society benefits from that which others bring to the relationship. Let me illustrate. By baptism we enter into a covenant relationship with Christ, in which we give ourselves to him and commit ourselves to obey His law. This benefits Him to the degree that we become intelligent associates in this covenant union. On the other hand, He obligates himself to give what He possesses to us. He gives us a remission of personal sins through His atonement. Second, He extends to us the powers of His Holy Spirit, through the Holy Ghost. The Spirit of the Lord is an all-important factor in our lives. It lightens our minds and gives us love and union, a sense of dignity, strength and well-being. It becomes the foundation of all that's good and all that is wholesome in man. Third, if we progress to the status of becoming full heirs in the kingdom of God, Christ gives us all that the Father has. That is a remarkable relationship.

Marriage is also a covenant relationship. Neither a man nor a woman is self-sufficient, physically, emotionally, or in any other way. If two mature people of opposite sex come together in a marriage relationship, they each bring to the other that which will enable the other to realize self-fulfillment emotionally, physically and spiritually. So that covenant relationship provides the foundation for the whole marriage program and of all the benefits that come from the marriage relationship—posterity and the patriarchal order. Even exaltation is based upon that covenant relationship. Covenant society leaves the individual free, but it

expects him to be mature in that relationship. But it adds tremendous benefits that he can't achieve in any other way. In a covenant society, free and mature people achieve a union that is ideal in individualism. Each person freely consecrates his gifts and talents to God to the end that he aids and blesses others. He doesn't surrender himself to another on a possessive basis for that would enslave him. But each individual obligates himself by covenant to bless others by giving his gifts and talents and services to them. And as long as he is mature enough to follow through and do this, there is an ideal kind of social relationship.

Another great benefit is found in the fact that in a covenant society free men pledge to sustain Christ's law that they might have proper morale, ethical and spiritual standards to govern their actions. They can secure the blessings of decency and respect by upholding such a standard. For example, here at BYU we have a dress standard. This isn't administered, or shouldn't be, on the basis of conformity. When you come here, you pledge yourself to enter into a Christian-centered educational program, and if you uphold that covenant you'll get all the benefits that come from it. So we covenant to uphold and sustain dress and grooming standards, and we can realize all the benefits from the covenant. You don't force people. You merely say that if they want this kind of educational opportunity, here is the standard that they must uphold and sustain. If they don't uphold and sustain it, after due warning they ought to be invited out, not on the basis of infringing upon their freedom, but because they are covenant breakers and are not upholding that which they have committed themselves to uphold.

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# The "Warring Camps" of Mormonism

by Bruce Porter

Almost all Church members at one time or another, have been participants in one of those massive doctrinal discussions which touch every subject from Gog and Magog to the foreknowledge of the Deity—discussions that invariably leave us unedified, unwise, and uncomfortable. Usually, the only benefit we gain from such debates is a certain determination to avoid them in the future—which determination lasts firmly until someone says, "What's your opinion?"

At any rate, these debates often find us aligning ourselves with one of two positions, a conservative one or a liberal one. The words are misnomers, purloined from politics, but their usage has grown common among Church members today.

In general, Mormons are an amazingly unified lot. Boringly so, the Gentile intellectuals would say. Nonetheless, it cannot be denied that two "warring camps" can often be seen in the dialogues and writings of Mormon intellectuals. Almost never do these controversies focus on the firmly established principles of the Gospel (one is not a Mormon intellectual for long who does so); rather, they focus on such things as the age of the earth, the evolution of man's body, the origin of man's spirit, the nature of free agency, and various obscure prophecies about the last days. These subjects attract the opinionated like issues attract the uninformed. Since no one really knows, anyone can be an expert.

What should we say of this mild polarization? Is a constant dialogue about such things a sign and preserver of the vitality of an institution, as some have said? Or is it contrary to the spirit of the gospel of Christ? It will be helpful to look at the so-called conservative and liberal positions and find just what each side offers, and what the debate is all about.

First, the conservatives. Too often this group is willing to "diligently seek" only those truths that fall within the confines of the Judeo-Christian-American-Utahn-Republican-BYU framework. Yet we are commanded to seek *all* knowledge. Said Joseph Smith:

Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, etc., any truth? Yes. . . . We should gather all the good and true principles in the world, and treasure them up, or we shall not come out true Mormons. (TPJS, p. 316)

A provincial ethic may indeed be rich in truth, but many nations and many men have found divine wisdom in paths unfamiliar to the parochial American—these too, have value.

Conservatives sometimes mistake the Prophet's declaration that the Constitution was divinely inspired as a ban on all other governments. It was not that at all. Remember that the American constitution was not unlike much of *European liberalism*, and that the governments and people of countless nations have been blessed by the hand of God.

While we are on the subject of political affairs, we might add that economic self-interest is not a *celestial* system, and is in *no* way neutral to the salvation of men. It may indeed have benefits, but we should not pretend it is a part of our religion.

Conservatives often overemphasize justice while neglecting the principle of mercy; they are quick to condemn wrong philosophies (and that is good), but slow to have compassion toward wrong philosophers. We can reject certain civil rights laws, and still view all men as brothers; we can reject the welfare state and still love the poor. These are not incompatible positions.

There is no question that Latter-day Saints should support the General Authorities and serve in the Armed Forces when called. Yet conservatives as a group are far too quick to justify war, forgetting that *war is, at best, a necessary evil*. This has been the plain word of every prophet and Church leader who ever lived, including the great generals of the Book of Mormon.

It would be unjust to categorically condemn conservative thinking. Certainly conservative emphasis on the absoluteness of truth, the importance of loyalty to country, and the steadfast authority of the scriptures and the living oracles deserves applause. The very caution of the conservative mind is desirable, as proven by the quickness of conservative men to step in line when a prophet calls and to acknowledge the inferiority of man's wisdom. When it comes to honor, justice, reverence, loyalty, integrity, and love of liberty, all men should be conservative.

And now, the liberals. When we speak here of liberals, we are not referring to the peripheral radicalism, apostasy, and hyper-criticism that has often held a minor place in Mormon history. Nor are we speaking of men without testimonies. Here we simply make reference to those Mormons who, like conservatives, tend to emphasize certain parts of our religion more than others.

Mormon liberals do best where conservatives fall short. Despite numerous remarks about "bleeding heart" liberals, it is a fact that liberalism has always had a genuine compassion for the sufferings of men and an emphasis on peace and progress—surely these are Christ-like attitudes. Often, however, by emphasizing mercy, the liberal neglects justice. Both are divine virtues.

A sinner cannot be helped by our condoning or excusing his sin, yet liberalism often does just that. Too often, they give sociological or psychological "reasons" for human failings and use these as a deterministic basis for their compassion. Yet true compassion hates sin, because it is the cause of human sorrow—not an effect. Men don't sin because they are unhappy, they are unhappy because they sin, or someone else sins.

Often too, the liberal in his compassion makes the error of seeking only human solutions to the human condition. Yes, we should feed our brothers. Yes, we should clothe the naked, and care for the sick. But the *first* priority in healing and the *first* need of all men is a knowledge of the gospel—faith, repentance, and baptism. We would do more good to convert one man, than heal a thousand, if the thousand remained ignorant.

By not recognizing this, the liberal makes the cardinal error of seeking salvation to human calamity *outside of Zion*, beyond the order of the Church. Conservatives, too, would do well to heed: salvation is found only in the first principles of the Gospel and the covenants and work of the Priesthood, and neither political parties, intellectual associations or publications, civil governments, the *John Birch Society*, or *Common Cause* will ever add much to the salvation of men.

Liberals can be commended for a willingness to seek truth wherever it can hide, but they often err by placing the Gospel right down alongside of politics, philosophy, science, Plato, Newton, and the Kennedys. Redemptive truths are infinitely more valuable to man. The attempts of some liberal scholars to force the Restored Gospel into a historical-philosophical context in which it cannot ever fit is also wrong. Joseph Smith had little knowledge of and no relation to 5th century medieval heresy, nor was he a product of nineteenth century whatever-ism.

Perhaps the most dangerous of liberal tendencies is an over quickness to criticize and make fun of the Church, its leaders, publications, and people. Conservatives are sometimes guilty of such arrogance, too, but their caution keeps them on safer ground. Joseph Smith's words are appropriate:

I will give you . . . an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way . . . is in the high road to apostasy; and if he does not repent, will apostatize, as God lives. (TPJS, p. 156)

Here we are speaking of a most serious danger, and all would do well to take heed: conservative and liberal alike.

Insofar as the word means compassion, broad-mindedness, tolerance, and love of progress, liberalism is good, and all men should be liberal. We can note in passing that Joseph Smith and Brigham Young were considered very liberal in their own day, so we would do well to quit equating the word with perdition. However, when liberals criticize the Church, look outside of Zion for final solutions, and forget the value of prudence, humility, and submissiveness, they stray from the narrow path.

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Well, then, is there an alternative? Can no one claim to occupy a position of truth? In one sense, probably not. There are three million Mormons in the world and probably almost as many concepts of Mormonism. The minds of men simply cannot grasp the fulness of God's work.

There is, however, a third position, neither conservative nor liberal, that avoids the pitfalls of each. It is that position which adopts the firmly established truths of each side and eliminates inconsistencies which are not *clearly* a part of the Gospel.

The ideal Saint, simple as it may sound, is the good, humble person who does his best to live the Gospel and build Zion in his own home, and is neither liberal or conservative, intellectual or anti-intellectual, but has his mind, "riveted on the cross of Christ."

Certainly many good, humble Saints are intellectual; but if the intellectual strays from the first principles of the Gospel, he wastes effort and time in activity unnecessary to salvation and potentially dangerous. In fact, we are expressly commanded:

. . . of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost . . . *for this shall suffice for thy daily walk, even unto the end of thy life.* (D&C 19:31-32)

These are the principles that should most excite us, that we should most desire to discuss and declare.

Further, the Gospel is the only philosophy that we are sure will outlast history. Despite charges of neo-orthodoxy or conservative bias in the Church, the word preached from Salt Lake City today is the very same word proclaimed by Brigham or Joseph, Or Mormon, Or Adam. Historical contexts may change, and the Provo and Stanford scholars may change (and do regularly), but the Gospel never has and never will.

There is nothing wrong with using our minds to their fullest extent, so long as we distinguish between theory and principle, and avoid argument and discussion concerning what we know little about. Even Mormon philosophy could have a place if it were to distinguish itself from true theology. When intellectualism detracts from the plainness of the Gospel, promotes the slightest division among the Saints, or in any way criticizes true principles and true leadership, it becomes a false god.

The work of repentance and baptism and the strengthening of Zion's stakes goes forth more intensely than ever. Ultimately, we can not hurt or slow the cause of Zion. We can cheat ourselves, however. Shouldn't our first concern be the building of Zion in our own hearts, and the magnifying of our callings, and not futile controversy about what the view is like from the other side of the clouds?

# Orson Pratt, Friend Of The Prophet

by Chris Fite

"In his power to do good, and certainly in his disposition to add to the sum total of human happiness, here and hereafter, Orson Pratt holds a foremost place in the highest circle of those to whom the world is indebted, including those in whose favor the obligation has been confessed, and those to whom the gratitude of their kind will hereafter be expressed. His life, and the extraordinary talents he possessed, were devoted to the object of making men wiser and better; and whether viewed in the light of his life's labors, or in that of his own personality and peculiar traits and powers, he was one of the most remarkable men of his age." (Benjamin F. Cummings, *Parry's Monthly Magazine*, 1889)

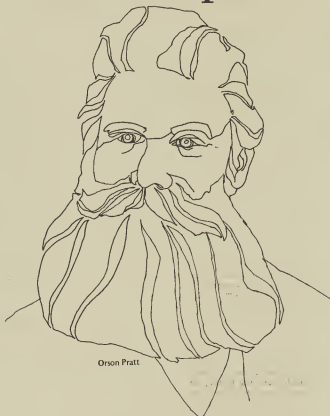
Born in Hartford, New York on September 19, 1811, Orson Pratt was raised by poor, hardworking parents. He obtained his grammar school education on a part-time basis. During that period, he became familiar with bookkeeping and mathematics. In the winter months of 1829 through 1830, he attended a school in Long Island where he studied geography, grammar, and surveying.

At the age of nineteen, Orson decided to learn the Lord's will concerning his life. He had not been brought up in a church, but had been taught to devoutly believe the teachings of the Bible. Soon after his diligent seeking began, his brother Parley and another elder of the Church of Jesus Christ of Latter-day Saints came to him and explained the restored gospel. Convinced that the things taught to him were true, Orson was baptized on September 19, 1830. The following month, the new member of the Church traveled 200 miles to visit with the Prophet Joseph in Fayette, New York. At that time, he also became acquainted with the three witnesses of the Book of Mormon. In December, 1830, he was ordained an elder and sent to Colesville, New York on a mission, where he remained until January, 1831.

From the time of his baptism until his death, Orson was continually fulfilling missions which took him through the Eastern and Northwestern United States (and territories), Canadian West, England, Scotland, Germany, and Austria.

Although his entire formal education included only nine terms in rural schools and a four month period at a more advanced institution, Orson continually sought knowledge. During the years of 1836 to 1844 he is said to have made himself thoroughly acquainted with algebra, geometry, trigonometry, calculus, and astronomy. While on the trek west from Nauvoo, he was noted for determining the latitude of the camping places of the Saints by means of a quadrant, artificial horizon, and other devices. But his most noted accomplishment at this time was his invention of the odometer, used by the pioneers to measure the distance traveled. He explained his invention in that a wheel made 360 revolutions to a mile, thus each mile could be measured by the means of a smaller cog wheel.

After arriving in Salt Lake City, the Apostle helped to found the University of Deseret (now the University of Utah) where he lectured on astronomy. According to Levi Edgar Young, University of Utah educator in



Orson Pratt

1926, "He showed in his treatment of the various astronomical topics that he had achieved much in the line of original research. During that period of his struggles to knowledge—for his was a struggle—he discovered a law governing planetary rotation, and subsequently made other scientific discoveries which placed him as a leader in the field of higher mathematics. Professor Redfield A. Proctor, an eminent astronomer and geographer, referred to Professor Pratt on one occasion as a leader in mathematical lore."

Orson wrote an astronomical work, *Key to the Universe*, in which he took the fact that all things were made by God and expounded upon them. Benjamin F. Cummings, 1889 author of an article on the astronomer published in the *Parry's Monthly Magazine*, wrote, "...This work proves, by the aid of mathematical formula, and the known truths of physical science, that God is omnipresent by His Spirit, not merely in an abstruse or theological, but in a literal, scientific, even a mechanical sense; that He is indeed 'the light and life of all things,' and 'the Power by which they were made.'"

The LDS scientist wrote two other scientific works, including *Differential Calculus* and *Cubic Biquadratic Equations*. The latter was published in 1866 in London. Levi Edgar Young, in an article written for *The Utah Educational Review* in 1926, claimed that this was Pratt's most noted scientific work. "He had prepared the manuscript while travelling in Europe, and finished it in Vienna, where he submitted the manuscript to some of the learned men of the faculty of mathematics of the University of Vienna. They pronounced the work a contribution to mathematical

science."

In addition to the three mentioned works written by Pratt, he is accredited with seventeen other books and pamphlets, plus one unpublished manuscript. A number of these were theological, philosophical, often used as missionary tracts.

But according to Cummings, "It was as a preacher that Orson Pratt was most widely known and famed, and it was in this capacity, even more than in his writings, that he displayed the peculiar cast and traits of mind which made him so remarkable. One need not listen to him long before perceiving that his intellect had been thoroughly disciplined in logic and the orderly and consecutive presentation of ideas. Many of his sermons, delivered extemporaneously, are models in the systematic and methodical manner in which they treat the succeeding phases of the subject."

His sermons were delivered, as his writings, in simple language, easy to understand. They were delivered with a deep, powerful voice said to hold the attention of very large crowds from Church gatherings to university lectures.

Despite his many contributions, Cummings summarized his works when he wrote, "Orson Pratt has never been appreciated; not by the world in which he labored so long, and with such an earnest and holy purpose, or more of its inhabitants would have hearkened to his warning; nor by the Saints, for though they loved him dearly and revered him deeply, few of them have measured his works far enough to fully appreciate them. The ripening effects of time must operate upon the labors of such as he before men can know their greatness or their value."

## Review:

# The Farmboy and the Angel

by E.B.

The Mormon reader looking for a definitive biography of Joseph Smith will certainly not find it in Carl Carmer's *The Farm Boy and the Angel*. (Doubleday, 1970) What he will find is a politely written once-over-lightly in a style long beloved of *Readers' Digest* subscribers.

The comparison holds up pretty well under examination. The famous *Digest* style is vivid, simple, superficial, action-packed and unoffending. So also the rhetoric of Mr. Carmer.

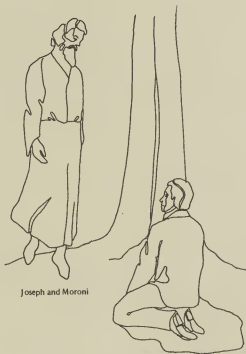
Carmer is no scholar, in the professional sense of the word, but he has done his homework well, and as a *student* of Mormon history would certainly rate a B+. There are occasional lapses. ("Another Mormon custom that is now apparently dying out has been the wearing of underclothes known as 'Temple Garments.'") (p. 199)

Carmer does his best job when treating the early New York years of the Prophet. His success here can be easily explained by his personal interest in the setting (which, according to him, we regard as our "Holy Land.") In the Foreword, he writes: "I have written in other of my books of the unique and mystic quality of that part of western New York State. It is a land of narrow blue lakes, of strange pyramidal hills . . . of clear-water springs that ignite at the touch of fire, of fountains that leap into sunlight from dark depths of the earth. No region might more excite a boy's contemplative wonder." (p. 11)

The early years are treated with this same lyricism, and Mormon readers will probably enjoy Carmer's vivid, sympathetic treatment of the "farm boy," given in more detail than most of us are familiar with.

But this section of the book takes up only the first 69 pages. Thereafter, the quick "guided-tour-of-Mormonism" commences: five pages on the Book of Mormon; a *Readers' Digest* highlight version of the dedication of the Kirtland Temple, and subsequent chapters like "Last Days of a Prophet," "The Mormon Trail," "Celestial Wives," "They Covered Them with Willows," and a final chapter summing up present-day Mormonism (which Carmer treats as though it were still confined to the valleys of the Rocky Mountains).

For non-members, a relatively fair and interesting overview; for members, six chapters of wheat and a lot of chaff.



Joseph and Moroni

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from p. 6

Finally, another benefit is that in this way it is possible to achieve social justice. There is much being said today in college circles, among college students, about social justice, and every Latter-day Saint ought to be keenly concerned about social justice. But you cannot achieve social justice by the stifling processes of the welfare state. You achieve social justice by a covenant-based economic program. The law of consecration, for example, is an economic program based on the principle of covenant. The Lord, as He speaks about that program, registers concern for social justice. He says: "... it is my purpose to provide for my Saints, for all things are mine ..." But he points out that "... it must needs be done in my own way ... " His way is through covenant society.

Therein we covenant, for example, economically to love our neighbors as ourselves. That requires us to contribute of our substance to enable others to have an equal opportunity with us economically to achieve the necessities of life. If we establish an economic philosophy upon that basis without the stifling process of the welfare state, we can achieve social justice. Here at BYU we should be showing the world the real solution to their social problems. BYU students ought to know this program and be taught it. We ought to be saying to the world, here is the correct solution, rather than expressing a lot of zeal with our knowledge through social action groups on a welfare state plane. We ought to be showing that Zion is a standard to the world.

**MONDAY:** What do we need to do to get from our present system to be ready to establish the society of Zion?

**ANDRUS:** We need to be aware that we are different—that our society is founded on a different principle. We need to understand the principles and obligations of covenant society. It is a matter of getting educated. We have, as I said, the issue of maintaining standards here at BYU. It is evident some students don't know that there are obligations which accompany freedom. And just because someone checks their actions or requires of them some standard of conduct, they become disgruntled because they do not realize they are in a covenant society.

Second, we need to follow the Brethren because they're the ones who are directing the whole covenant system. This is at the heart of the whole concept of Zion. The matter of redeeming Zion requires that we be intelligently united through the Spirit of the Lord and follow the Brethren. The Brethren are very much aware of the distinction between our social order and others. And they're endeavoring through the correlation program to get us to move in the direction of building Zion. Family home evening, the welfare program—all of these things are movements that will eventually lead us to the full development of this covenant principle. And eventually, when Zion is established, the scriptures say that Zion will be an ensign to the world that others can look to, a standard to the world, something by which you can measure other systems. The spiritual benefits will also be great. The scriptures indicate that when we bring our lives fully in tune with Christian principles within the covenant concept, the spirit of the Lord will be concentrated within the midst of Saints like a cloud by day and a flaming fire by night.

We are in a Gentile oriented society today, which is basically a free society. The open society is having quite a lot of difficulties because it has its deficiencies. And we're trying to achieve social justice and still maintain freedom. This encroaches upon freedom through socialized measures. So we're in quite a dilemma in America.

There is where we come in. We need to recognize that we have the means of showing people the way out of the woods. That way is through spiritual renewal, regeneration, and by teaching people the concept of covenant relationships. We should establish Zion as an ensign, showing others how to solve their problems.

So we, then, as Latter-day Saints, need to be very much alive and alert to present challenges in regard to social justice. And, we need to stand up and show people how it's done, and not just goaping the Gentiles.

The prophecies state that the time will come when people will come to us and say: "Let's go up unto the mountain of the House of the Lord and learn of his ways and walk in his paths." We can't do that if we're just another Gentile institution, and as long as we're merely parroting Gentile philosophies.

We've got to make BYU a distinct educational program, not merely in the sense that we teach the spiritual concepts of the Gospel, but in that we teach the principle of covenant and then show how it applies to the social, economic and political aspects of life. We must make BYU a true Latter-day Saint University, founded on LDS philosophy and exemplifying the whole system of LDS thought which is revealed in the scriptures. This, I think, is our challenge. It's a tremendously thrilling thing and we ought to concern ourselves with moving more in that direction than we are.

## Out With The Old, In With The Old

Debbie Legler

I was thumbing through some illustrations of Victorian-age shoes the other day and I found an exact replica of a pair my mother has.

Let me emphasize first of all, that my mother is an extremely fashionable woman, the type prone to passionate outbursts if someone else shows up at a party in a duplicate dress—and I have pity on that poor Victorian woman of grave if I don't ever find out she got to the shoe store first.

But it all goes to re-affirm what we've all known for ages anyway—that there really isn't anything NEW about most fashions. We simply use old ideas in a new setting, add a few impressed oohs and ahs (along with a disapproving snort or two) and call it chic, daring, and original.

Look at the 20th century man, for example, who is just evolving into a world of other-than-black-and-white in his formal wear. We are confronted on all sides with blue shirts worn with tuxedos, soft shiny gold dinner jackets, turquoise brocades, and other bright examples of evening dress that would have been, ten years ago, considered very un-traditional and somewhat gauche. Yet up until the 1840's, all men wore bright colors, such as bottle-green, for formal evening dress.

Boot popularity with the male set also has its roots in the 1800's, simply because up until nearly 1815, men didn't wear trousers. They wore skin-tight pantaloons which tucked into the top of their boots, or were fastened around the ankles with tapes or buttons. We find in the riding boots of 1809 a prevalence of turn-down cuffs of soft leather, a feature regaining its popularity.

We girls who have been wandering around these past couple of years in our comfortable, cloddy, suede ankle boots will probably be disappointed to know women were wearing a very similar style during the Romantic period (about 1820-1837). Our clogs were being worn-out by children during this same era. Our oxford with the decorative punching, wide ties, and

lightly-curved built heel was popular with Victorian women around 1872. The new feminine slippers that lace up the leg in pastel-colored ribbon, the newest thing for spring, has its basis with the Victorians, too. And those marvelous laced boots that were sported all over campus when the snows were deep and the winds blew chill were concealed under the long dresses of the 1870's.

We have done a lot of bragging about our slinky knits and flimsy jerseys, made a lot of noise about the liberated woman whose main objective is to be comfortable. Yet this is hardly a revolutionary idea. Women have probably never worn less than in the very beginning of the nineteenth century. They discarded their hoops, their paniers, and their corsets, changing to simple fabrics with few undergarments, and a single ribbon tied very high, under the bustline.

During the same period, women were abandoning their formerly elaborate headgear in favor of the turban. Think again, you who have been considering turban-wrapping your own patented art.

Perhaps the most identifiable duplication from the nineteenth to the twentieth century, however, is that of emphasis on sleeves. A very popular style today is the simple, basic dress highlighted by some type of elaborate or unusual sleeve. These range from small to large puffed sleeves, a style popular during the 1820's, to the bell-shaped sleeves of the 1840's. We see variations of the "pagoda" sleeve, two or more bell-shaped pieces placed on top of each other. And, quite recently, we have returned to the prevalent mode of the 1890's, sleeves gathered at the top and rising above the shoulder line, then tapering steadily to a slim-fitting wrist.

So we really aren't as unique as we think we are, although we have one new craze to our credit (?). There weren't too many women sporting "hot pants" back when the bustle was still considered alluring.



style of the 1830's



from p. 4.

to try and nurse the children back to health. Julia began to make some progress, but little Joseph was still ill on the evening of March 24, 1832. Emma, exhausted, had taken Julia and gone to sleep in another room. The Prophet stayed up to tend his son. While the Prophet was doing, a mob broke into the Johnson home and carried him into the woods where he was severely beaten and tarred. The baby caught cold.

On March 24, 1832, Joseph Smith Murdock, first adopted son of Joseph and Emma, died.

The elect lady, sensitive though she was, bore this sorrow with courage. At the time of the calling of the *Amanté Mission* it was said of her: "Emma's health at this time was quite delicate, yet she did not favor herself on this account, but whatever she had found to do, she did with her might, until so far beyond her strength that she brought upon herself a heavy fit of sickness..."

#### JOSEPH SMITH III

When the attack took place at the Johnson home in Farchi, Emma was in the first few weeks of pregnancy. During her time of trial Joseph was called first to Missouri and then later to the east. Joseph was impatient to be with his wife at the birth of their next child. And when his eastern mission was completed, he returned home and reported that while he was running up the stairs to his wife, he heard the cries of his new son.

On November 6, 1832, Joseph Smith III, third son of Joseph and Emma, was born.

At last Emma had a son who was flesh of their flesh. Her joy was multiplied. This event heralded a short period of peace and rest for Emma Smith. And though Joseph was frequently gone on one mission or another, they were able to have time together to enjoy each other and the growing family.

On June 20, 1836, Frederick G. Williams Smith, fourth son of Joseph and Emma, was born.

At this time the pressure of Joseph's calling were intensified. He was often away from home. These years proved difficult for the Church which had been afflicted by apostasy and driven from Ohio.

On June 1, 1838, Alexander Hale Smith, fifth son of Joseph and Emma, was born.

#### COMMON OCCURRENCE

On November 1, 1838, Joseph Smith, the Prophet, was sentenced to be shot. The trial had been a farce, but the impact was real. Emma was going to lose Joseph, in the winter, with the small children, and perhaps with no Church left to take care of her mily.

On November 2, Joseph had a short tear-filled visit with his family. Perhaps their last.

On November 4, Joseph wrote, "My dear and loved companion of my bosom, in tribulation and affliction... I have great anxiety about you and my lovely children."

On the 12th he again sent word: "... Oh my affectionate Emma... I am a true and faithful friend to you... my heart is entwined around you forever and ever..."

Enduring great hardship several times between December 1, 1838 and February 18, 1839, Emma and the children visited the Prophet in Liberty Jail. Each visit might have been their last, but his life was spared.

During these trials the Saints manifested great meekness toward Emma. Typical of these feelings are these words of Willford Woodruff, who upon return from a mission went to visit the "elect lady" of the Church. He said that it was a "happy privilege" to meet with her. Perhaps he and others realized that Joseph were taken from them, they would be responsible, not only for the Church, but for the mily of the Prophet.

The winter of '39-40 was difficult. The Prophet had gone to Washington and much of the time Emma was sick and alone. She looked forward to spring. Joseph could return, and they would be blessed with another child. Unfortunately, that spring began a series of sorrows the like of which Emma had never known:

On September 14, 1840, Joseph Smith, Sr., died (the Prophet's brother), died.

On August 15, 1841, Don Carlos Smith (the Prophet's brother), died.

On February 16, 1842, Elizabeth Hale, died.

On December 26, 1842, the sixth son of Joseph and Emma died.

Each event took its toll, and Emma was being pushed hard by the adversary. She loved her husband and stood by him and continued to stand by him, but she was tiring.

#### THE LAST STEPS OF THEIR JOURNEY

On July 12, 1843, William Clayton records the following incident: "This A.M. I wrote at Joseph's dictation a revelation consisting of ten pages on the order of the Priesthood, showing the design in Moses, Abraham, David, and Solomon in having many wives, etc. After it was written, Presidents Joseph and Hyrum presented it to Emma. She said she did not believe a word of it, and appeared very rebellious."

The next day the Prophet wrote in his journal the following intriguing entry:

"In conversation with Emma most of the day."

#### UNTIL DEATH

There remained in the Prophet less than a year of mortal life. The time passed swiftly. There were more conversations about plural families between Joseph and Emma. Some newspapers of the time even reported "arguments" between them. In their last conversation, just prior to his going to Carthage, Joseph asked Emma if she would raise up his sons to walk in their father's footsteps. At first she insisted that he was coming back.

Again he asked her, again the reply was the same.

He inquired a third time, and she finally consented, "I will."

So long as the Prophet lived, Emma found in him strength. The 27th of June 1844 wasted that source of strength.

Regardless of what happened after the death of Joseph, regardless of what Church scholars say about her later acts, regardless of whether she was justified, regardless... Joseph set the great example of how we should feel toward her.

He loved her.

## monday

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from p. 3

One sees more than Joseph Smith in studying him. Of course, he was the symbol of the gospel he restored, but conversion to those principles was pentecostal and lasting on the part of the saints loyal to Joseph. Paradoxically, only those with testimonies powerful enough to stand without him were dedicated enough to stand faithfully with him. Without this reality, the vital love in his leadership would have been insipid. Yet even true causes rust without great personalities to operate them. If Joseph confessed, "no man knows my history" in "a moment of candor," he was as frank in saying, "A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race."

Because he gave himself freely, Joseph Smith is not an unknowable prophet. One who loves enough to live life as a potential martyr is likely to care enough to tell others the

score of private diaries report his daily activities. Six volumes of published documents in the *History of the Church* cannot be written off as merely an official version. Joseph probably never tied himself to a prepared speech in his life, and extensive portions of his *History* incorporate secretaries' records of spontaneous addresses that reveal both doctrine and Joseph's inner self. Meetings were unrehearsed, and their minutes form another great block of material in the published record. "No man knows my history?" This statement comes from the vital King Follett Discourse, at a point of emotional climax where the speaker was impelled to disclose his love and conviction, adding personally: "If I had not experienced what I have, I could not have believed it myself." Joseph Smith is not seen in an occasional unguarded moment; more accurately, he lived an unguarded life. This prophet of openness and sincerity stood in awe at the power of his own experience with God.

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# By departing students

## Banks avoid being left in the lurch

By PEGGY BALL  
Universe Staff Writer

The banks of Provo have urged BYU students who will be leaving town at the end of the semester to leave them a forwarding address.

According to Terry Bailey of the First Security Bank of Utah, "We continue to mail bank correspondence to students who have accounts with us. If they have left Provo, the mail is sent back to us and we are obligated to keep a record of this for ten years."

"Another problem we encounter with student accounts as the semester nears an end, is that they have a tendency to write checks before leaving without sufficient funds to cover them. Meanwhile, the bank does not know where the student can be reached," Bailey said.

Other Provo bank representatives have suggested that students who will not be returning in the fall should close their accounts before leaving. Bailey explained that bank accounts remain open as long as there is money in them or until the monthly service charge

reduces the amount to zero. After ninety days the account is closed. When an account is closed, the account number is held off the computer for six months after which time it is reassigned.

If a student is unaware of this process he may begin to use his account again and there will be two people on the same account, said Bailey.

Students who will not be using their account for six months are advised to close it and open a new one when they return. Students wishing to keep accounts open should leave a minimum of \$5 in the bank.

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The Post Office faces similar problems when students fail to leave forwarding addresses.

The Post Office holds the first mail for ten days before mailing it back to the sender. After that all mail is immediately sent back to the sender.

Another problem results when students return and fail to inform the Post Office that they are back in town while their mail is still being forwarded to their summer address.

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## Arthur Watkins

Arthur Watkins, former chairman of the combined language program 1953 to 1958, is presently head of the Dept. of German and Languages.

He held his present position since 1969, after serving as president of the Austria Mission of the LDS Church.

Watkins speaks four foreign languages quite fluently. He received a good background in European languages as a boy in Germanic countries, as a student in France, as a soldier in Germany, and as a student in Norway," stated Dr. Watkins. "Altogether, I spent about ten years in Europe since 1936."

Working as a member of the General Sunday School Board of the LDS Church, a command of these European languages "has enabled him to lead the Sunday School Leadership Program in five languages during the past year."

"In our department we deal with the languages of North Central and South America," said Dr. Watkins.

His German and Russian—the Slavic languages—others include Polish, Finnish, Swedish, Norwegian, and Danish. Also included are the languages of Gothic and middle and old high German.

"Well, just as the other language departments do, that as more and more students are going abroad each year and so many students are going to foreign missionary work, we have a great commitment to teach them the German and Slavic languages, not only in grammatical but in practical application," remarked Dr. Watkins.

—CHARLES M. VANCE

## Chorus troupe to perform

A choreographed dance is about to be written by a group of students, faculty, and guest composers will present their work at the Orchestral Dance Festival.

The festival will be held Wednesday through Friday, May 5-7, at 8:15 p.m. at the Dance Production Studio.

The festival will be a matinee on Wednesday, May 5, at 2:15 p.m. Tickets are available at the dance ticket office and can be purchased at the door.

Adults - \$1, students - \$0.50, and children - \$0.25.

presentations will include "Dream Song," "Praise Be To Him," "Dilemma," and "Recompensation."

The dance group will also present Doris Humphrey's "New Dance." Betty Jones and Fritz Ladin (guest artists from New York City) have restaged this work for Orchestral.

The dance, choreographed in 1935, is considered to be one of the master works of Doris Humphrey, modern dance pioneer.

The exciting work was written in 7/4 time and is well known to be a masterpiece of modern dance movement.



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# Cat golfers win by 16 strokes

By R. C. ROBERG  
Sports Editor

The BYU golf team is creating a favorable habit of winning golf

tournaments, both at home and on the road.

Already, BYU, has won six golf tournaments which include its own "Cougar Classic", which they

won over the weekend by 16 strokes.

The Mountain Cats took the lead after the first 18 holes behind sub-par rounds of 71's by Ray Leach and Bob Lapse.

BYU continued to build-up its lead, and after the first 36 holes of play on Friday were completed, the Cougars enjoyed a somewhat comfortable ten stroke advantage.

The Cougars finished the tournament with 858 strokes, while New Mexico concluded its performance with 874, followed by the BYU "B" team with 891, Weber State 892, Colorado 918, Air Force 919, Utah 922 and Utah State 928.

New Mexico's Jack Sommers, who trailed Leach by three strokes going into the final round, birdied the final hole to end the

tournament with a four under par 212 and won individual honors. BYU's Dave Shipley finished second, after Leach had difficulty on the 18th hole, and had to settle for third with a two under par three-round total of 214.

Chris Young of the Air Force Academy turned in the hottest round of the tournament when he fired a seven under par 65 in Saturday's final round action.

Other sizzling rounds were recorded by Sommers with a 67, while Paul Simson and Dave Newquist fired 68's for New Mexico. BYU's Rusty Guernsey shot a 69, as did teammates Randy Tiesera and Shipley. Chip Garriss of BYU (last year's winner of the Cougar Classic in a sudden death playoff) with teammate Lane Bennett fired a three-round total of 218, six strokes off the pace set by Sommers.



Photo by Wayne Robinson

The BYU golf team, for the third year in succession, won the Cougar Classic. Team members include (l to r) Coach Karl Tucker, Rusty Guernsey, Bob Lapse, Chip Garriss, Ray Leach, Dave Shipley and Robert Harris.

## Girl softballers host invitational

BYU's women's intercollegiate softball teams head the invitational competition scheduled to be under in the BYU Invitational tournament in Provo today.

Action is slated to begin at 4 p.m. Teams are entered from over Utah to participate in the round robin tournament. All games will be played on the diamond south of the Fieldhouse.

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## Intramurals

All-School Handball: This has been an outstanding event with over fifty students participating. The final and determining match was played last week between the teams of Ray Morris and Bill Gould (last year's winners and pre-tournament favorites) and the team of Doug Wood and Jeff Lund. Wood and Lund won the first match of the set, but Morris and Gould came back to win the second and third sets by scores of 21-15 and 21-17.



Ray Morris and Bill Gould

All-School Water Basketball: The Purple People Eaters won still another major championship in intramural competition last Thursday by crushing their fellow clubmen, the NADS, 70 to 38, in the finals of the Water Basketball Championships. The Purple People Eaters have also won the All-School flag football championship and the All-School basketball championship.

The Purple People Eaters are comprised of Jack Sanders, Steve Richmond, Tim Ross, Joe James, Tim Rohner and Dave Alphin.



Purple People Eaters

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